IONAHS SERMON

AND

Ninivehs repentance.

A

SERMON PREACHED AT Pauls Crosse Jun. 20. 1602. and now thought fit to be published for our meditations in these times.

By RO. WAKEMAN *Master of Arts, and fellow of Balioll College in Oxford.*

The third Impression.

Matth. 12. 41.

The men of Niniveh shall rise in iudgment with this generation and condemne it.

AT OXFORD,

Printed by Ioseph Barnes, and are to be sold by John Barnes dwelling neere Holborne Conduit. 1612.

To the Christian Reader.

I Am not ignorant (beloved in Christ Iesus) how fruitfull this age of ours is in bringing forth, to the vievve of the world, many newe bookes, insomuch that wise men doe accompt it a fault of these times, that so many simple pamphlets are are suffered to bee committed to the presse. Wherein, if I be iustly blamed with the rest, for publishing these my rude and raw meditations: accept of my iust excuse, which is not (as commonly others alleadge for themselues) importunitie of friendes, for then I had printed my sermon, assoone as I had preached it: being thereunto earnestly desired by many that heard mee, as well strangers, as of my familiar acquaintance. But understanding since, that many copies, as they were taken by note, are scattered abroad in London & elsewhere whereof some haue come vnto my hands, and finding them to bee very vnperfect: I am the more willing to publish the same, as I delivered it, not adding, or detra-

cting, any one worde in the whole. And whereas, in the ſecond generall part, I largely amplified the ſeverall circumſtaunces, when I firſt penned thē: I doe now only point at them, in this printed copie, partly to avoid tediouſneſſe, and partly becauſe I was conſtrained ſo to do, when I preached this ſermon: being then cut off by the vnſeaſonableneſſe of the weather, and ſhortneſſe of the time. But howe ſimple & vnperfect ſoeuer it bee, yet for the argumentes ſake, befitting theſe heavie times (which vvas another cauſe of my printing it) I am the rather bould, to offer it to the conſideration of every well-diſpoſed Chriſtian: beſeeching God, who giueth a happy ſucceſſe to all our labours, ſo to bleſſe it, that hee who readeth the ſame, may ſo meditate on the patience, and long ſuffering of God, and of his iudgement and iuſtice: that by the one hee may be allured vnto repentance, by the other deterred from ſinne. That as the people of Niniveh, hearing the wordes of Ionas Sermon, did all turne from their euill waies: ſo the people of England, rea-

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ding an expoſition on Ionas *ſermon may all become newe convertes vnto the Lord. That as the Lord in mercy dealte vvith them, in with-houlding his puniſhments: ſo hee may as mercifully deale with vs at this time, in remouing his heauie plagues, and fearefull iudgements from vs, and from our Land. Thus recommending it to thy Chriſtian meditation, and my ſelfe, and all my ſtudies to thy daily prayers, I bid thee hartely farewell in the Lord. From* Balioll College in Oxford October. 10. 1603.

Thine in the Lord

ROBERT WAKE-MAN.

To the Reader.

Ionah. 3. 4. 5.

The Analyſis of the Text.

- 1. Ionas ſermon to the Niniuites whereof there are 2 principal parts. *ver.* 4
  - 1 The patience and long ſuffering of the Lord, in that hee did not preſently deſtroy theſe Niniuites, but gaue them a good ſpace to repent: *yet 40. daies.*
  - 2 His iuſtice and iudgement denoūcing deſtruction againſt them, if in the time allotted they would not repent and amend. *And Niniueh ſhalbe deſtroyed.*
- 2 The Niniuites repentance at Ionas ſermō deſcribed in 4 circūſtances *v.* 5.
  - 1 By their faith which was not fruitleſſe. *So the people of Niniueh beleeued God.*
  - 2 By their faſting which was not priuat. *And proclaimed a faſt.*
  - 3 By their attire, which was not coſtlie. *And put on ſackcloath.*
  - 4 By their number, which were not fewe. *From the greateſt to the leaſt.*

There are ſome other obſeruations by way pointed at, which are not ſpecifi in this table.

conglutionally.
Gen. 20. 6.
Exa. 38. 1.
2 Sam. 12. 10.

A SERMON PREACHED

at Paules Crosse, Iun. 20.

An. 1602.

The Text. { Ionah 3.4,5. Jer. 18.7,8.

Ionah 3.4.5. Yet 40. daies and Ninineh shall bee destroyed. So the people of Niniveh beleeued God, and proclaimed a fast, and put on sack-cloath, from the greatest of them even to the least of them.

WHen *Ionas* the Prophet of the Lorde (Right Honorable, Right worshipfull, & well beloved in the best beloued Christ Jesus) had a long time in vaine preached and prophecied in Israell: hee had an expresse charge given him

The occasion & argument of this Prophecie.

from the higheſt, to goe and crie againſt *Niniveh* the chiefe citie of the *Aſſyrians*: that provoking them the gentiles to repentance, he might the rather leaue the obſtinat Iſraelites inexcuſable. But ſuch was either his wilfull obſtinacy that hee would not, or his fraile imbecilitie that hee did not regard his Lordes deſignement: thinking with himſelfe that his labour ſhould take little effect among ſtrangers to God and himſelfe, ſeeing it had done ſo ſmall good on Iſraell his owne people. And therefore, inſteed of going to *Niniveh* whither he was boũd he ſhippeth himſelfe for *Tarſhiſh*, & cõmitteth himſelfe vnto the ſea, thinking thereby to flie from the preſence of the Lord. But behold he that is the God as well of the ſea as of the drie land, ſendes
c out his heraulds after him, a great wind, & a mightie tempeſt: who raiſed the ſea and rowled the waues, and rocked the ſhip, and ſo rowſed vp ſleepy *Ionas*, that he finds no reſt in the ſhip, the ſhip no ſafety in the waues, the waues no quiet

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In the sea, the sea no calme in it selfe, vntill the marriners had throwne out *Ionas* to appease it. And yet see the providēce of a good God to a disobediēt Prophet: though he is cast out, yet the Lord doth not cast him of: though the mariners by his owne appointment takes him vp, & throws him into the sea: yet a great fish by the Lords appointment swallowes him vp, and casts him on the drie land. Being thus delivered out of the deepe by the mightie hand of God, he had the second time the same charge laid vpon him, [b] *Arise and goe preach to Niniveh the great citty.* Which the Prophet had no sooner hard, but behold his obediēce to the Lords call. *Hee arose*, saith the text, *and went to Niniveh, according to the word of the Lord.* Yea to *Niniveh a great and excellent citty of three daies iourney*, as the Prophet calls it. Yea *hee cryed against it*, and said as before I read vnto you. *Yet fortie daies and Niniveh shall be destroyed. So the people of Niniveh beleeved God, & proclaimed a fast, and put*

[b] Ion. 3.

on sackcloath, from the greatest of them vnto the least.

In which two verses, for my easier proceeding, and your better vnderstanding, may it please you to obserue, and consider with mee these twvo generall parts.

The generall diuisiō two pars. 2. generall partes.

1. *Ionas* sermon to the Ninivites in these wordes, *Yet fortie daies and Niniueh shal be destroyed.*

2. The Ninivites repentāce in the next wordes, *So the people of Niniveh belaeued God, and proclaimed a fast, &c.*

The 1. setteth down a message from the Lord to a great Citie. The 2. declareth the conversion of a great city vnto the Lord. In the 1. mercy & iudgement are preached by one, and that is *Ionas*. In the 2. faith & good works are practised by many, & they are *Niniuites*. Behold in the one, the dutie of all true Prophetes, to declare with boldnesse the

Lord

Lordes wil vnto his people. Behold in the other, the duty of al faithful people, to obey with alacritie the voice of the Lordes Prophets. The 1. general part containeth in it these.

2. particular braunches.

1. The patience and long suffering of the Lord, in that hee did not presently destroy these *Niniuites*, but gaue thē a good space to repent. *Yet 40. daies.*

2. The iudgement and iustice of the Lord denoūcing destruction against thē, if in the time allotted they would not amēd: *And Niniveh shall bee destroyed.*

The subdivision of the 1. into 2 members.

So that I may well compare this sermon of *Ionahs* to *Dauids* song Psal. 101. 1. *My song*, saith David, *shall bee of mercy and iudgement.* For lo while hee saieth *Yet 40. daies*, there is a song of mercy. *And Niniveh shall be destroyed*, there is a song of iudgement. Or to that f river in *Sicilie*, that parteth it selfe into two channels, the one yeelding fresh water, the other salt: for behold while he saith

f Himera.

Yet 40. daies, there is a ſtreame of ſweete water iſſuing frō the fountaine of Gods exceeding favour. *And Niniveh ſhall be deſtroyed*, there is an Ocean of bitter water running from the ſpring of Gods heavie diſpleaſure. The 1. is a word of comfort to all diſpairing ſoules, *Yet 40. daies*. The 2. is a rod of correction to all preſuming ſinners, *and Niniveh ſhall bee deſtroyed*. The one declareth vnto vs that God is a God of compaſſion, if we wil repent, *Yet 40. daies*. The other that he is a God of iuſtice and ſeveritie, if we ſtill provoke him, *and Niniveh ſhall bee deſtroyed. Yet 40. daies, & Niniveh ſhall be deſtroyed*. The 2. generall part declareth the effect, vvhich this Sermon wrought in the *Ninivites*, or their repētance, which is deſcribed by 4. circumſtances.

The ſubdiviſiō of the 2. into 4 circumſtāces.

1. By their faith which was not fruitleſſe. *So the people of Niniveh beleeved God*,
2. By their faſting vvhich was not private, *and proclai-*

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by 4. circumstãces.

med a fast.
3. By their attire which was not costlie, *and put on sackecloath.*
4. By their number vvhich were not few, *from the greatest vnto the least.*

1. *They beleeved God.* There is faith the true cause of good works described. 2. *They proclamed a fast.* There is a good worke the effecte of a liuelie faith deciphered. 3. *They put on sackcloath.* There is the garment of humility expressed. 4. *From the greatest to the least.* There is a mutual cõversion of all declared. 1. *They beleeved God.* Behold their heathenish infidelity is turned into religious pietie. 2. *They proclaimed a fast.* Beholde their luxurious feasting is changed into moderate fasting. 3. *They put on sackecloath.* Behold their royall robes are cast avvaie for simple rags. 4. *From the greatest of them vnto the least.* Behold the consideration of the sinnes of all hath wrought repentance in all. *So the people of Nini-*

veh beleeued God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them to the leaſt of them.

Thus you ſee (moſt deare & Chriſtiã brethren) the ſumme and ſubſtance of that wherof at this time, by the aſſiſtãce of the Almightie, and your accuſtomed patience, I purpoſe to entreat: even the tenor of *Ionas* ſermon to the *Niniuites*, and of the *Niniuites* repentance at *Ionas* ſermon. God grant I may ſpeake of thẽ with the ſame ſpirit as *Ionas* did, & that all this great & Honorable aſſeblie may heare and receiue them with the like fruite as did theſe *Niniuites*. And ſo I come to the particular handling of the words themſelues. *Yet 40. dates.*

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ie. t. erv. t. As *Noahs* doue came from the waters of the floud, with an oliue braunch in her mouth. *Gen. 8. 11.* Even ſo this heavenly doue (for ſo the name of *Ionah* in the Hebrew importeth; & St *Ierome* on the 1 of this prophecy & elſe where ſo interpreteth it) cõmeth vnto theſe *Niniuits*, from the waters of the ſea, wher-

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in a little before hee had beene almost drowned with an olive braunch in his mouth, preaching mercy and peace vnto them if they would repent, and turne from their wicked waies. A singular argument of Gods exceeding loue & favour vnto this city *Niniveh*. For hee might presently haue sent his Angel frō heaven to haue destroyed it, as hee did the host of *Senacharib. 2. Reg. 19. 35.* Hee might haue consumed it with fire and brimstone, as he did *Sodome* and *Gomer. Gen. 19. 24.* Hee might haue spoiled it with the edge of the sword, as he did *Iericho Ios. 6. 21.* Hee might haue laid it in the dust in the twinkling of an eie, as he hath done many, and as he is able to doe al the cities in the world. But behold the Lord is a *pitifull God*, Psal. 86. 15. He taketh a milder course with *Niniveh*. Hee sendeth his Prophet to her, and giveth her a day, and a day, yea even *fortie dates* together, before hee will powre downe the viall of his wrath, before he will execute his iudgements on her. And as a

noble and worthy Emperour laying his siege, and levying his army against some famous & renowned city: beholding in it the goodly buildings, the stately wals, the high ascending towers, the multitude of people, the numberlesse number of babes and sucklings; of infants and innocent persons: from a noble & heroïcal dispositiō is moved with the bowels of compassion towards it: & therfore in regard hereof doth not presently batter it downe & overthrow it, but first sends his herauld at armes to proclame a parly for certaine daies, and to offer peace vnto the same: right so doth the Lord of heavē & earth deale with *Niniveh* that famous and renowned citty. He saw the statelines of her buildings, her thousand & fiue hundred towers, her high & spatious wals, her multitude of cittizens, her sixscore thousande infants and innocent persons, her head of cattell almost innumerable: all which did make the bowels of compassion to yerne within him, &, before he woulde overthrow it,

Munster. Cosmogr. 5. cap. 61. on. 4. verſ. It.

to send his Prophet as an herauld at armes, to proclame a parly *of forty daies* and to offer her peace if shee would receiue it. Famous is that of *Scipio Africanus, that all things in warres ought to bee assayed, before the sword be drawne.* And as famous that of the good Emperour *Theodosius*, who, vntill tenne daies were past, after he had besieged any citty, neuer offered violence to the inhabitants: saying and proclaiming every daie, *that those tenne daies he gaue them, to the ende they should profit themselues by his clemēcy, before they shoulde make proofe of his power.* But as far as light excelleth darkenesse, truth error, heauen earth: so far, in pitty, mercy, and compassion, doeth the Creator of all excell the best of all his creatures. Neuer was there any so pittifull, as he the God of pitty. Neuer anie so merciful, as he the God of mercy. Neuer any so compassionate, as he the God of all compassion. O how often doth he perswade by promises! how often doth he allure by rewards! how often doth he

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intreate by fauours, how often doth he assay all faire meanes to conuert a sinfull soule, before he drawe out his sword of vengance against him? O when did hee spoile any country once, before he had spared it often? Whē did he ouerthrow any natiō in one day, which hee had not most louingly wooed before many a day? When did yet any place feele the iudgmēts of his fury, that had not long before tasted the sweetnesse of his mercy? For this was the rule of Gods owne law, this was the decree of his heauenly will, *that no cittie should bee destroyed, before peace were offered vnto the same.* As we read Deut. 20. 10. And in the gospel it was our Saviours cōmandment to his disciples, that into what house soever they did enter: they should beginne the *exordium* of their message with a *pax vobis* saying *peace be vnto this house*, Luke 10. 5. and it is wel worth our obseruing, that vertues and miracles were first wrought in *Corazin*, and *Bethsaida*, before their *woe* was pronounced against them.

them, Matth. 11.20. Yea the fig-tree in the Gospell, although *the Lord when hee came and sought it, found no fruite thereon*, shall not bee presently cut downe, but shall haue *a yeare*, & *a yeare*, & *a yeare* to that, & shal be *digged* and *dunged*, before it be destroyed. Luk. 13.7.8. This also did the Lord of mercy do in the time of olde. Hee sent *Noah* to the men of the olde world *a preacher of righteousnesse*. 2. Pet. 2.5. He sent *Lot* to those wicked *Sodomites* in the spirit of meekenesse to *beseech them not to doe so wickedly*. Gen. 19. 7. He sent *Moses* & *Aaron* to the *Ægyptians*, Exod. 5.1. He sent Prophets from time to time to the childrē of Israell. He sent *Iohn Baptist*, and our blessed Sauiour, & the holy Apostles, besides signes in the host of heauē, & tokens in the elemēts, to the people of *Ierusalem*, before they were destroied. And although that citty were growne to a full measure of iniquity, & to the very heigth of al manner of impiety, so that both the seruants & sonne of God were slaine by thē, the

Sabaoth

Sabaoth of the Lord polluted, the ſanctuary of the Lord prophaned, the lawe of the Lord deſpiſed, the teſtimony of the Lord neglected; yet ſee the infinite mercy & patience of a loving Lord: behold, for a warning, *full forty yeares* were allotted vnto her, before God ſent vp *Veſpaſian and Titus* to ſacke it. As *Euſebius* in the 3. lib. & 8 cap. of his Eccleſiaſticall hiſtory reporteth. Before which time, how did the Saviour of the world call on her to repent, how did he weepe for her, how did he woo her as the bridegrome his ſpouſe to turne vnto him, & to forſake her evil waies, how did he manifeſt his loue & affection towards her? *O Ieruſalem Ieruſalem thou that killeſt the Prophets, and ſtoneſt them that are ſent vnto thee, how often would I haue gathered thee togither, as the hen gathereth her chickens vnder her wings, & thou wouldſt not.* Matt. 23. 37. I will not trouble you with many teſtimonies, and examples out of the word of God, to confirme the truth of this doctrine, being a

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point so manifest. Looke but into the 9. chap. of the booke of *Nehemiah*, and the most obstinate shall be constrained, wil he nil he, to confesse, that God is a God of much patience, and long suffering. The whole chapter is spent in this argument, setting downe in order, the great benefits and blessings which the Lord in his mercy had bestowed vpō the children of Israel in times past, their vnthankfulnes vnto the Lord for the same and yet the exceeding patience & mercy of the Almighty extended towardes them. For first, as wee there may reade, he considered their afflictions in *Aegypt* and heard their cry by the red sea, he saved thē in the deepe, and drowned their enimies in the mightie waters. He ledde thē in the day with the pillar of a cloud, and in the night with a pillar of fire to giue them light. He came downe vpon mount *Sinai*, and spake vnto them from heaven, & gaue them right iudgements, true lawes, & good commandements. Hee gaue them bread from heaven for

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Vid. Nehem. 9. read the whole chapter.

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their hunger, and water out of the rock for their thirst; he fed them fortie yeares in the wildernesse, they lacked nothing, their clothes waxed not olde, and their feete swelled not. Hee gaue them kingdomes and people, hee multiplied their children as the starres of heaven, and brought them into a good land: where they possessed houses full of goods, and did eate and were filled, and became fat, and lived in pleasure through the Lords goodnes. But behold this people, whom the Lord had thus extraordinarily blessed aboue al the nations in the world, became rebellious, & behaued themselues prowdly, and hardned their neckes, so that they harkened not to his commandements, nor remembred the marvelous workes which he had done for them: & yet for all this the Lord forsooke them not. They made them a molten calfe, & said, this is thy God, that brought thee out of the land of *Ægypt*, and committed great blasphemies; & yet for all this the Lord forsooke them not. They were dis-

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obedient and rebelled against him, and cast his law behinde their backs, and slue his Prophets sent to convert them: and yet for all this the Lorde forsooke them not. They did euill before him, & sinned against his iudgements, and pulled away their shoulders, and were stiffnecked, & would not heare and yet for all this the Lord forsook them not, & yet for al this did he not consume thē, but forbare thē many yeares togither. O what a God of pittie, O what a Lord of mercie is this! *abundant in goodnesse, gracious, and full of compassion, of long suffering, slow to anger, and of great kindnesse.* Ioel. 2. 13. *Reserving mercie for thousandes, forgiuing iniquitie, transgression, and sinne.* Exod. 34. 7 How truely might he say of this people, *All the day long haue I stretched forth my hand to a rebellious people, to a disobedient gaine-saying and vnbeleeuing people!* Rom 10. 21. How truly might he say that *they had a long time grieued him, & yet hee had waited that he might haue mercy on them!* Es. 30. 18. How truly might he professe

of himselfe, *I desire not the death of a sinner, but that the vvicked turne from his way and liue: turne you, turne you frō your evill waies, for why will ye die ō yee house of Israell?* Ezech. 33. 11. What should I say more (beloved in Christ Iesus) God is the same god vnto vs al, as he was vnto them: & there is not one to be foūd in this great Congregation, from the most auncient father to the youngest child, but in some measure hath had experiēce of these things. Every one hath felt in himself god to be a god of much mercy & expectation. For whē his *Angell* had offended he staide not at all for him, but threw him down to hel. Whē *Adam* had transgressed he differred not his punishment, but draue him straight way out of Paradise. But if we examine our selues we shal find that he waiteth for every one of vs indeede, & forbeareth vs some ten yeares, some twenty, some to 30. some to 40. some to olde age, some to dotage. Yea hee spareth vs al because he is the *lover of soules* as the Wise-

Wiſemã cals him. He is patiẽt towards vs and *would haue none to periſh but all of vs to come to repentance.* 2. Pet. 3. 9. *Hee maketh as though he ſaw not our ſinnes, becauſe we ſhould amend:* Wild. 11. 20. *He prolongeth our daies, although we doe evil against him an hũdred times.* Eccleſ. 8. 12. Let vs then beware (beloved in the Lord) that we abuſe not the patiẽce and long ſuffering of ſo good a God, leſt after ſo many ſweet ſhewers of mercy, & pleaſant calmes of cõfort, he powre downe vpon vs the bitter ſtormes, and hote thunderbolts of his iudgement & indignation. And as the Prophet telleth *Niniveh* in this place: *Yet forty daies & Niniveh ſhalbe deſtroyed:* So yet a little while, & if we will not repent & turne vnto him, behold a final deſtruction & overthrow ſhal overtake vs. And ſo frõ my firſt obſervatiõ, the patience & long ſuffering of God, in that he did not preſently deſtroy *Niniveh*, but gaue it a good ſpace to repẽt, *Yet 40. daies.* I now come to the ſecond note of my firſt ge-

nerall parte, which was the iuſtice and iudgement of the lord, denouncing deſtructiõ againſt it, if in the time allotted it did not amend, *and Niniveh ſhall bee deſtroyed.*

And Niniveh ſhall be deſtroyed. Our Prophet doth not come onely with a ſong of Gods mercy to *Niniveh*, but alſo with a ſong of iudgment; intimating that if they will not imbrace the one, they ſhall vndoubtedly feele the other. For albeit, being a ſtrãger to that place, a man of another Country & kinred, & *Niniveh* large and ſpatious, and full no doubt of many barbarous & cruel people, he might in ſome ſort (becauſe hee was fleſh and bloud) be diſcouraged to deale ſo roundly & plainely with them, as to denounce ſo heavy a iudgment on thẽ, for feare leaſt they ſhould haue killed him: yet behold the courage & audacitie of a faithful Propher, He preferreth the diſcharge of his duty before the ſafty of his life: and, having received this meſſage from the Lord, he is not afraid

fraid (although he were but one & that a stranger) to pronounce it in the midst of *Niniveh*, yea peradventure before the king and nobles of *Niniveh* (for so it is probable) although it declare no lesse then *Ninivehs* overthrowe & destruction. Out of whose bold and faithfull course of proceeding, let mee, by your Honorable & Christian patience (most deare & blessed brethrē) giue this one note to my brethren and fellow laborers in the ministry: that, when they are to deliver their message from the Lord vnto his people, out of these and the like places, they be carefull, * by our Prophets example, to litt vp their voices like trumpets, bouldly to reproue sinne and sinners, to tell the house of *Iacob* his iniquities, & *Israell* his transgressions. Let them not bee terrified to declare Gods iudgmēts against the greatest, let them *not be afraid of the faces of men, for the Lord is with them.* Ierem. 1. 8 They must with *Amos* preach the death of *Ieroboam* and captivitie of *Israel* even

* A note for Ministers, from Ionas his boldnes.

at *Bethel* in the kings chappel and in the kings court although with *Amos* they
n be baniſhed for it. Amos,7.12. They muſt with *Michaiah* prophecy the truth to *Ahab*, although with him they be hated for it. 1.Reg.22.8. They muſt with *Zachary* tell the people of *Iſraell*, that *becauſe they haue forſaken the Lord, the Lord alſo hath forſaken them*, although by the commãdement of the king with *Zachary* they be ſtoned for it 2. Chron. 24.21. They muſt with *Iohn Baptiſt* tell *Herode* that *it is not lawfull for him to haue his brother Philips wife*, though with him they be beheaded for it. Mat. 14.10. They muſt with *Nathan* tel *David thou art the man*, 2.Sam.12.7. They muſt with *Eliah* tel *Ahab*, *it is thou and thy fathers houſe that trouble Iſraell*. 1. Reg.18.18. They muſt with *Iehu* tel *Iehoſhaphat, that for his wickedneſſe the wrath of the Lord is vpon him* 2. Chron. 19.2. They muſt with the *Prophet* tell *Amaſiah* the king of *Iuda, that for his ſinn God hath determined to deſtroy him*, 2 Chron

Chron. 25. 16. They must with *Azariah* the priest tel *Vzziah* the king, *that for his trāsgression hee shall haue none honour of the Lord*, 2. Chron. 26. 18. They must with *Nehemiah* rebuke the *Princes and Rulers of Israell*, for laying such heavie burthens vpon their brethren, Nehem. 5. 7. Finally they must with *Ionas* in my text tel *Niniveh*, yea glorious & goodly *Niniveh*, yea stout and stately *Niniveh*, yea proud and populous *Niniveh*, that for her sinnes it *shalbe quite defaced and overthrowne*. Thus must the Minister of God bee bould to reproue sin in the mightiest ones in the world, & with the spirit of courage and audacity beat downe whatsoever lifteth vp it selfe against God. Neh. 5. 7

I speake not this (beloved in Christ Iesus) to condemne al kinde of milde & gentle persuasiō: and to vphold *the hotte and indiscreete reprovers* of our time, who are so fervent & forward in denoū cing iudgement against the least offenders, that with *Iames* and *John* nothing Indiscreet reprovers not allowed.

wil cõtent them, but only *fire frõ heauen to consume them*, Luk 9.54. They are the offspring of cursed *Cham*, delighting in nothing so much, as to *vncouer the nakednes of their fathers*. They are, as Saint *Bernard* speaketh of such in his 78. Epistle, *nõ correptores sed corrosores*, not reprovers but gnawers. Not vnlike the *Cynicke* Philosopher, who for his impudent taunts against all, was commonlie called of all *Conuitiorum canis*, the dog of reproches. For as those *Indians* headed like dogs, in lieu of speech, vse to barke, as *Plinie* in his 7. lib. and 2. chapt. writeth of thē: so these, in steed of speaking to their brethen after the manner of men, vse to *barke* at them, after the fashiõ of *dogs*. My speech doth not apologize or countenance any such, either dogged and indiscreete railers, or rude intemperate reprovers.

I rather aime at those in another extreame, who are so farre from being to forward in reproving of sin, that they dare not take in their mouths but that cold

cold reprehension of olde *Ely* vnto his sons, *Doe so no more my sons, do no more so.* 1. Sam. 2. 24. But as deceiptfull Embassadours, either for feare of punishmẽt, or for hope of gaine, they forbear to deliver the Lords Embassage vnto his people: Soothing them in their sins and flattering them in their follies, and furthering thẽ in their iniquities. Those are our *temporizing preachers, our time serving Prophets, our trẽcher Chaplaines* who, ether to satisfy the lust of their humorous Lord, or to delight the itching eares of their vaine auditors, speake nothing but *placẽtia*, court phrases, sweete and pleasing words: that sow pillowes vnder mens elbowes, and build vp their sinnes as a wall, and daub vp their filthy corruptions with the vntẽpered morter of palpable adulatiõ. Whom I may iustly brand with the same name as *Cretes* the *Thebane* did those parasites, of his time whõ hee called Συνκατανυκτὰς: because, sitting at great mẽs tables, they were ready with that *cunning dis-*

sẽbler in the comody to say, *Ais? aio. negas? nego*. Whatsoever they affirmed they would affirme the same, and what soever they denyed they would bee as ready to deny though never so vntruly. right so, beloved, I am afraid ourchurch hath to many such *fawning and flattering* Ministers: who sitting at noblemẽs tables (if happyly they be therevnto admitted) for feare of displeasing, will saie as they say: although their own conscience I doubt not many times tels them they haue said amisse. *Speaking good of evill, and evill of good, putting darkenesse for light, and light for darkenesse, bitter for sweet, and sweet for sower* to vse the words of the Prophet Esa. 5. 20. καπηλεύοντες τὸν λόγον τοῦ θεοῦ. *Making marchandise of the word of God*, as the Apostle speaketh, 2, Cor. 2. vlt. *And selling the cause of the Lord for a meales meate*, or as the Prophet tels vs *for handfulls of barly and peeces of bread. Ezech. 13. 19.* I cannot more fitly resemble such false Prophets to any, then to that flattering and

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dissembling Priest of *Iupiter*: who whē *Alexander* the great (as *Plutarch* in his life testifieth) came to the oracle, saluted him by the name of *Iupiters sonne*, & all to get some great present & large reward frō him: so they, to procure the sooner vnto themselues some promotion Ecclesiastical, wil make the *Alexanders* of the world beleeue, that they are *Demy Gods* or at the lestwise a degree aboue the natural condition of the sons of men. They are fit chaplaines for such Ladies as the mother of *Cyrus* was, who as *Plutarch* reporteth, cōmanded, that whosoever spake to the king, he should vse *soft & silken words*: for surely in their preaching and teaching before such great ons of the world, they vse no other but such soft phrases & silken speeches as shal befit their humours. And as the naturall historian in his 2. lib. & 14. C. of his history reporteth of the hearb called *Heliotropium*, that it regardeth & looketh towards the sunne: ever as hee goeth turning with him at all howers.

yea

yea even also when he is shadowed vnder a cloude: so doe they, in the whole course of their ministery, regard, & cõsider their Lords and Ladies humours, & therevnto do they apply themselues at all times, yea evẽ then also whẽ they are covered with the cloudes of many grosse and crying sinnes. So that I may truly say of such, as the *Philosopher* did of the like, who, as *Nicephorus* reporteth in the 10. lib. & 42. cap. of his Ecclesiasticall history, comming into an Emperours court, & there seeing many sooth vp great men in their sins, said of them, *purpuram ipsos magis quàm Deum colere*, that they did more reverence purple robes then God himselfe: and I am perswaded (beloved in Christ Iesus) that they who thus sooth vp the mighty potentates of the world in their transgressions, *quòd purpuram ipsi magis quàm deum colant*, that they more respect the countenance of man, then the favour of the everliving God. For otherwise they would never, as many times they doe, con-

conceale the counsel & wil of God, to gaine a little commodity & preferment at the hands of a mortal man. And if it happen (beloued) that these men come abroad at any time, to preach amonge the vulgar sort in meaner places, they haue so vsed themselues to a smooth & pleasing vaine, that even then Imay say of them, as *Diogenes* the *Cynicke* said of Orators, as it is in the 9. lib. & 19. cap. *Elian. de varia histor.* that they are δῆμου καὶ ὄχλου the very slaues & vassals of the common people. For to win their least fauours, they wil be fauourable to their greatest sins. And as *Pliny* in his 5. lib. & 15. chap. saith that the riuer *Iordan is a pleasant riuer, winding & turning in & out, seeking as it were for loue and fauour, and applying it selfe to please the neighbour countries.* So do these *time-serving preachers* turne & winde themselues in their sermons to the multitude: seeking rather to win their fauours by flatering them in their sinnes, then to discharge their owne duties to God by reuealing his

his will vnto thē. But let these men consider howe much the Lord is offended with such deceitful hādling of his word. Let them cōsider the grievous cōplaint of the Lord against such false Prophets *who healed the hurt of the daughter of his people with sweet wordes, saying peace, where there was no peace.* Ier. 6. 13. Let thē consider how much he was moued with them that *taught vanities, & spake the vision of their owne hearts, & not out of the mouth of the Lord. Saying to every one that walked after the stubbornesse of his owne heart, no evill shal come vpon you, prophecying false dreames & causing the people of the Lord to erre by their lies and by their flatteries.* Ier. 23. Finally let thē cōsider the severe iudgmēt of the Lord pronounced against such faithlesse messēgers in the same Prophet. Behold they that flatter the people in their sinnes, & *say that the sword & famine shall not bee in the land, by sword and famine shall these Prophets be consumed.* Ier. 14. 15.

Wherfore to cōclude this point, let

vs (beloued) I speake this to all my brethren and fellow-labourers in this holy busines, let vs I say, as trustie Embassadours, boldly deliuer our Lordes Embassage: *not fearing him that can kill the body only, but him that can cast both bodie and soule into hell fire.* Mat. 10. 28. And yet let vs not seeke to gal & greeue the woũded conscience of our weake auditors, by to rash & indiscreete doubling & redoubling *woes* vpon them, alwaies killing thẽ with the killing letter of the *law*. Let vs take heede least if we thus alwaies preach to others iudgmẽt without mercy, wee our selues be iudged of the Lord without mercy. Let vs rather by our Prophets example, keeping the golden meane, temper them both togither. Let vs sometimes with the sweete balme of the Gospel bind vp the brokẽ harted: & yet sometimes also with the hard hãmer of the law bruze and break downe the strength of impietie. Let vs sometimes as good chirurgions applie pleasant lenitiues to supple: & yet some

times

times also sharpe corasmes to exaspe
rate the festered wounds of our sicke pa
tients. Let vs sometimes like skilful Phy
sitions minister comfortable refections
to cherish; & yet sometimes also sharp
and bitter potions to offende their diste
pered stomacks. Let vs sometimes with
that good *Samaritane* Luk. 10. with th
oile of mercy cheere vp the fainting cō
science of a poenitent Christian: and ye
sometimes also with the wine of repre
hension rub vp the contagious maladie
of hard harted worldlings. Let vs some
times with the sons of *Iacob* stande vpo
the moūt *Gerizzim* to blesse, & yet som
times also vpon the moūt *Eball* to cur
the Lords enemies Deut. 27. 13. Let
sometimes with S. *Paule Come in the spi
rit of meekenesse to comfort: and yet some
times also with the same Apostle with th
rodde of correction to controule.* 1. Cor.
21. Let vs sometimes say with our ma
ster *pax vobis*, *peace be vnto you*. Luk. 2
36. & yet sometimes also *ve vobis*, *w
be vnto you*, Mat. 23. 13. Let vs som
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times be like *that soft voice wherein God came* 1.Reg.19.12. and yet sometimes also like *Iohn Baptist the voices of criers or crying voices* in the wildernes of this world Math.3.3.Let vs sometimes bee like *Barnabas sons of Consolation*. Act.4. 36.and yet sometimes also like *Iames & Iohn* βοανεργὲς *the sons of thunder* Mark. 3.17.Lastly let vs somtimes come with *Ionas* in my text with a sōg of mercy as in the first part of his sermō *yet 40.daies*: and yet sometimes also with a song of iudgment as it followeth in the second *and Niniveh shall be destroyed*.

And Niniveh shalbe destroyed. And herein a word before I proceede further: Let me remoue a stumbling block of offēce, which may arise to the weake out of these words: For wheras our Prophet here setteth downe, that after the space of *40.daies*, *Niniveh shoulde bee destroied*, it is manifest in the last verse of this 3. chapter that *God repented of this evill which he had purposed to doe vnto it, & hee did it not*. How then is the

mutabit sententia, non consilium.

Quæstion

counsel of the Lord infallible, howe is the verity of his word immutable, how are his decrees vnresistable, how is his iudgment here denoūced by *Ionas* inevitable? *and Niniveh shall be destroyed.*

For answer wherevnto we must obserue, that some of the ancient fathers in the primitiue church haue bin of this opinion, that by *Niniveh* here is vnderstood, the sin & iniquity of the people of *Niniveh*. As if the Prophet had said, *Yet forty daies and Niniveh shall be destroyed*, that is, not the mē, the wals, & the buildings of *Niniveh*, but the sins & transgressiōs of *Niniveh*; the sinful citty shall betōe an holy city the idolatrous people a sanctified people, the height of their impietie shalbe destroied by the teares of their penitēcy. Thus shal sinful *Niniveh* be quite defaced, thus shall vngodly *Niniveh* be overthrowne. Of this opiniō was St *Austin* in his 21. lib. & 24. chapter *de civitate Dei*. Where he saith thus. That *God vseth to overthrowe sinners two manner of waies. Either when*

1. Opinion

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he punisheth the men for sins cõmitted, as he did the Sodomites, Gen. 19. 25. *or when he destroyeth the sins of men through their vnfeined repentãce, as in these Ninivites.* And in this sense, saith S. *Austin*, is the word of the Lord true, that *Niniveh* in her people & buildings stood stil, but in her wicked waies and transgressions *she was overthrowne.*

But saving the iudgmẽt of so learned a father (whom notwithstãding of al other of the fathers generally for his interpretatiõs of the Scripture I hould to bee most worthy of reverence) I rather fasten vpon another interpretation of these wordes. And that is that they are spoken by our Prophet with a conditiõ implied in them, as if hee had saide: the Lord your God is a patient God, he wil not woũd you before he warn you. Lo hee giveth you *yet 40 daies* more to bethink your selues, if in this space you wil not turne vnto him, then assuredlie *you shalbe destroied.* And this I rather take to bee the Prophets meaning in this

place: not only for that the whole current of our latter & soūder interpreters
n doe agree hereunto, but also, because I know this manner of denouncing iudgment, is verie vsuall with the spirite of God in holy scripture. Witnes that on place instead of all, in the prophecie of
= *Ieremy, I will speake* (saith the Lord) *sud-*
Ier. 18. 7, 8. *denly against a natiō, against a kingdome, to plucke it vp and to roote it out, and to destroy it. But if this nation against whom I haue pronounced, turne from their vnkednes: I will repent of the plagae that I thought to bring vpon them, Ier. 18. 7. 8.* There you see, the conditiō is set down in expresse words. *If they turne frō their wickednes I will repent.* But elsewhere it is necessarily implyed & vnderstoode as for example: When *Abimelech* the king of *Gerar*, had tooke vnto him *Sara*, the wife of *Abrahā*: God said vnto him,
= *thou art but a dead man because of the wo-*
Gen. 20. 3. *man which thou haste taken. Genes. 20. 3.* Here the iudgement seemeth absolute. But this condition must needes bee vnder-

derstood, that he was but a dead man, if he did not restore the woman without touching her body. For when he had purged himselfe, *with an vpright minde, and innocent hand haue I done this*: the Lord forbeare to execute his sentence on him. So likewise the Prophet *Esaie* biddeth *Ezechiah* from the Lorde: *to set his house in order, for he should die and not liue, Esa. 38.1.* What speech can be more absolut thē this? and yet we must needs confesse, that this condition is therein contained: thou shalt die, if thou appease not the wrath of God by thy teares and vnfained repentance. For when hee had once so done, the Lord removed away this iudgement, *and added vnto his daies fifteene yeares*, as it is in the same chapt. Agreeable to this is that of *David*, who when he had killed *Vriah the Hittite*, & taken his wife vnto himselfe: the Lorde tolde him, that for this, *the sword should neuer departe from his house 2. Sam. 12.10.* A sentence without exception: & yet when he confessed, that

Esa 38.1.

2 Sam 12.10.

in this he had *sinned against the Lord* (a condition no doubt in the former iudgment implyed) it was told him by *Nathan*, that *the Lord had put away his sinne and he should not die: vers. 13.* So in the words of my text, here is destructiō denounced by *Ionas* against *Niniveh*, *Yet 40. daies, and Niniveh shall bee destroyed.* And yet, *Niniveh* repenting, the Lord withholdeth his iudgements from it: & therefore we must needes vnderstand a condition in the words: *yet 40. daies* and if *Niniveh* go on still in her wickednes, doubtlesse *Niniveh* for her wickednes shall be destroyed. Having thus cleared this doubt, and made manifest the meaning of our Prophet: let vs now come to the next obseruatiō, which in the beginning was proposed out of these words, *and Niniveh shall be destroyed.*

v. 13.

It is reported of *Tamberlaine* that mighty cōqueror of his time, that whē he laid siege to any city: he displaied the first day his white flag before the same, as a tokē of his clemency if they would

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yeeld vnto him: Which if they then refuſed, the next day he ſet vp his red flag, as threatning the ſhedding of their blood, if they remained obſtinate: wherat if they were not moved, the third day he advanced his blacke flag, to ſignifie, that the dore of al pittie & compaſſion was now ſhut vp, and that nothing was to be expected, but vtter ruine and deſolation. The like courſe, in ſome proportion, doth the Lorde of heaven and earth take with his citty *Ninreveh*: hee firſt diſplayeth his white flag of mercy, not for a day with *Tamberlaine*, but evē for *40. daies* together: whereat if they wil not yeeld, they ſhall behold the red flag of his ſeverity, nay the blacke flag of his irrevocable iudgement, denouncing their vtter overthrowe and deſtruction. For the ſaying is moſt true, *læſa patientia fit furor*, the patience of the Lord too farre provoked, is turned into fury. *Sera venit, ſed certa venit vindicta*: it is long ere hee revenge himſelfe on ſinners, but hee paies thē with a wit-

nes at the laſt. And howſoeuer the puniſhment of malefactors come late, yet it neuer miſſeth in the end. As the *heathen man by the light of nature could tell vs: *Lento gradu ad vindictam diuina procedit ira. Tarditatemq; iudicij grauitate penſat*, ſaith * another. God is ſaid to haue leaden feete becauſe hee commeth ſlowly to execute vengance; but hands of iron becauſe when he cõmeth he ſtriketh home. And by how much the longer he expecteth our amẽdmẽt, ſo much the more ſtrictly he will iudge vs if we do neglect. Experience teacheth vs that the axe the higher it is lifted the heavier it falleth. A ſtone the further it is caſt vp into the aire falleth with greater force vpon the earth. A water courſe the more it is ſtopped, when it breaketh forth, runneth with greater violence: even ſo the longer the Lorde heareth & forbeareth to puniſh the ſins of men, the heavier will his puniſhment bee in the end. And howſoeuer hee can be content a long ſeaſon to haue pati-

Plin. lib. 2. 7.

* Val. Max. lib. 1.

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ence with them: yet at the last, as hee speaketh by the Prophet, *he will overturne, overturne, overturne*, Ezech. 21. 27. Where, by thrice repeating of the word, is vnderstood an absolute destruction and desolation indeed. *Plinie* in his 8. lib. and 7. cap. and *Aristotle* in 9. lib. & 42. cap. *de natura animalium* doe write of the *Elephant*, that by nature he is very milde and gentle; and others say, that he suffereth many wrõgs of inferior beasts but being still provoked by them to wrath his fury is not pacified, vntill hee hath revenged himselfe to the full. That which is said to be true of the creature, is in this sense most true of the creator of al things God himselfe. His very nature and essence is, to bee *A God full of compassion and mercy, slow to anger, and of great kindnes. Psal. 103. 8.* Hee sustaineth many wrongs of the sons of men: being crushed with their sins, *as a cart is laden with sheaues*, to vse the words of the Prophet: wherwith if they still continue to load him, he wil ease himself of

his burden, and caſt it on the ground of confuſion. And albeit, as the Pſalmiſt ſpeaketh, *he be patient, and is provoked every day: yet if a man will not turne, hee will whet his ſword, hee will bend his bowe, & make it ready.* Pſal. 7. 12. For it is moſt true which *Gregory* ſaith in his 33. book of morals and 15. chapter. *Vt pius, ita iuſtus eſt conditor.* As our maker is mercifull, ſo is he likewiſe iuſt. *Gratious and righteous is the Lord,* Pſal. 25. 8. *gratious* in the multitude of his mercies, & *righteous* in the ſeverity of his iudgements. *Gratious* to them that turne vnto him, *righteous* to them that caſt him frō thē. *The Lord is ſlow to anger,* there is his patience to penitent ſinners: *but he is great in power, & will not ſurely cleere the wicked.* Nahum. 1. 3. there is his iudgement to impenitent reprobates. *I haue a long time holden my peace at your ſinnes, I haue beene ſtill, & reſtrained my ſelfe,* there is his long ſuffering declared: *but now will I cry like a trauailing woman, I will deſtroy & deuour at once.* Eſ. 42. 14. there

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is his heavy wrath described. *The Almightie is a patiēt rewarder*, there is mercy offered to him that wil receiue it: *but hee will not leaue the wicked vnpunished.* Eccl. 5.4. there is iustice pronounced to him that will neglect it.

Thus you see (most deare and Christian brethren) that loue & wrath, pitty, and revenge, patience and iudgment, as the 2. daughters of the great king, goe hand in hand: *his mercy & truth do meete togither, his righteousnesse and peace doe kisse each other.* Mercy going before with a *pax vobis*, peace vnto thē that accept it: iudgement following after with a *væ vobis* woe vnto them that refuse it, the one comming with an opē bosome to receiue the penitēt: the other following with a drawn sword to devour the hard harted. Mercy is first offered to leaue the wicked inexcusable: iudgmēt is last executed to destroy the wicked that are culpable. For this is the vsual course which God taketh with the sons of mē: first to try them a good space by gētle forbearing

ring, which if it draw them not vnto repentãce, then his arrows of vengeance are ready prepared for destruction. So did he deale with the old world: he spared it an hundred & twenty yeares, but *when hee saw that the wickednesse of man was great in the earth, & that all the imaginations of the thoughts of his heart were only evill continuallie.* Gen. 6. 5. Hee did by a mightie flowd destroy *every thing that was on the earth from man to beast.* Gen. 7. 23. So did he deale with the fig-tree in the Gospel, he spared it 3. whole years togither, & suffered it to bee *digged & dunged* carefully, but continuing it selfe barren, & making also the groũd barren round about it, the Lord will no lõger bear with it, it must be destroyed, *it must be cut downe.* Luk. 13. 7. So did he deal with those *Ægyptians* of old, he sent *Moses* & *Aaron* to instruct them, who wrought diverse signes and miracles among them to win them to repentance: wherof when none could moue them, or pierce their hardned hearts,

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they were quite over-whelmed in the midst of the sea, Exod. 14. 27. So did he deale with his owne citty, hee sent Prophets & teachers early & late, to wooe her to Christ as the spowse to her bride grome, hee sent his owne sonne to win her from her sin: but when shee would bee gathered by none of these, *behold her house was left vnto her desolate.* Luk. 13. 35. Finallie so doeth hee deale with *Niniveh* in my text, he giveth her ful *40 daies* for her probation and triall: wherein if shee forsake not her sinneful waies, and turne vnto the Lorde, there shal not a day or houre be further spet, vntil the iudgement of her overthrow be pronounced, *and Niniveh shall be destroyed.*

Now the greatnes of this iudgment, is here further amplified, from the place against which it is denounced, beeing *Niniveh*, no petty towne of the nation, no obscure place of the worlde, no litle village or hamlet of the East, no small citey in *Assyria*, as *Bethlem* was in

Iuda

Iuda: but a great and excellent cittie of
N three daies iourney, even then one of the
greatest cities in the world. For as *Diodorus Siculus* in his 3. lib. and 1. cap. *Herodotus* in his *Clio* and *Strabo* in the 16.
of his Geography haue at large described, this *Niniveh* was 400 and 80. fur-
480. furl: longs in circuit: whereas *Babylon*, which *Aristotle* in his politickes calleth rather χώραν a country then a city, had almost fewer by one hundred. And some haue beene of opinion that afterwardes as it grew in wealth, so it was much more inlarged. Her wals were in height an hundred feete, in breadth sufficiently capeable to receaue three carts on a row, in compasse 400. miles, adorned with a thousand & fiue hundred towers, whereof the height of every one was two hundred feete a peece. The buildings of it very faire, being (as some haue noted) eight whole yeares a raising vp, & not by fewer at once then tenne thousande workemen. The state of it verie commendable, beeing ruled by a *king and his no-*
N Jon 3. 7. *Monarchy* bles,

bles, *Ion.* 3. 7. The people of it almost innumerable, seeing there were *six score thousand infants, that could not discerne betweene their right hand and their left. Ion.* 4. 11. In a word, if I name but *Niniveh* I then name al: a *beautifull and pleasant citty*, as the Hebrew word whence it is derived importeth: not only *a great citty* as *Moses* calleth it, *Gen.* 10. 12. but *a great & excellent citty, or a city great vnto God*, as our Prophet calleth it, ô herein is the iudgemēt aggravated! This excellent and famous and renowned *Niniveh*, this large and spatious & populous *Niniveh*, this faire and glorious & goodly *Niniveh shall bee destroyed. Niniveh* that Imperiall commaunder of all the Easterne parts, that lifted her head aboue the nations, that dwelt in confidence and said, I am and there is none besides me; *Niniveh shall bee destroied. Niniveh* in times past highly renowned, prowde of her wals and bul-warkes, puft vp in the wealthines of her inhabiants, & the goodlines of her buildings,

Nini-

Niniueh shall bee destroyed. Niniueh the mother city of *Assyria*, the *Metropolus* of the Country, the golden head of the picture, the glory of the earth, the seat of the Empire, the Lady of the East the Queene of nations, the riches of the world, *Niniueh shall be destroyed.*

Obiection. But some man peradventure wil say, what sinnes hath *Niniueh* committed; how hath she offended God: that shee so great and excellent, so famous & renowned citty, should haue so severe a iudgment, denounced against her from the Lord? Anſwere. For answer whervnto I must confesse that the sinnes, for which *Niniueh* is here so threatned, are not expressed in my text, but elſe where set down by the spirit of God. That this citty was given to idolatry, it appeareth in the second booke of Kings where it is said that *Senacherib was worshipping his false God, in the temple of Niniueh, when his two sonnes slew him.* 2. Kings 19. 37. And if yee looke but into the third chap. of the Prophecie of *Nahum*: you shall fin

finde other sins of this cittie there reckoned vp by the prophet. For he calleth it *a mistresse of witchcrafts, a bloudy citty, full of lies & robbery, from whence the pray departeth not.* Vnto which sinnes I may also adde the sinnes of infidelity, & gluttonie, and pride, which I doe the rather iudge to be generall faults among them: because in their repentance (as anone by Gods grace ye shal hear) mention is made of suppressing these sins, of suppressing their infidelitie, *by beleeving in God*, of suppressing their gluttony *by proclaiming a fast*, of suppressing their pride *by putting on sacke-cloath frō the greatest vnto the least*. But that one place is insteede of al the rest, to declare the sinne of *Niniveh*, it is in the beginning of this prophecie of *Ionas*: where it is said that the wickednes of this people vvas come vpp before the Lorde, where the name of *Wickednes* in the originall (as the learned note) signifieth the greatest extremity that can be, and is not restrained to this or that sin, one

Nah. 3

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of a thousād, but is a moſt absolute, and al ſufficient tearme, to al manner of impietie.

Thus then you ſee (moſt deare and bleſſed brethren, beloved in the Lorde Ieſus) that it is not for a ſinall thing, or matter of light momēt: but for many & moſt grievous ſins, evē the height of all impietie, for which *Niniveh* this notable citty muſt be deſtroyed. For howſoever her ſtate was moſt powerfull, her governement moſt excellent, her wals moſt ſtatelie, her towers moſt high, her citizens moſt wealthy, her name moſt renowned, her people almoſt innumerable: yet nether the mightineſſe of her ſtate nor the excellencie of her govermēt, nor the climing of her wals, nor the aſpiring of her towers, nor the richesof her citizens, nor the honor of her name nor the multitude of her people, if ſhee once giue over her ſelfe to ſin, cā make her ſecure from the wrath of God. For greatnes of ſins wil ſhake the foundation of the greateſt citties, & multitude

Ion. 3. 7.

of

of offences will diminish and consume whole multituds of men. *Iericho the citty of palme trees* as shee is called, Deut. 34.3. beeing withal a wicked and vncircūcised citty, idolatrous in the worship of God, and hostile to his people, had a lamentable ende. For loe the men of armes (at the Lords appointment) vtterly destroyed al that was in it, *both mā & woman, young and olde, beasts and cattell, oxen & asses, with the edge of the sword,* Ios. 6.21. Tyrus *was rich with the seed of* Nilus *that brought her abundance, the harvest of the rivers were her revenewes, and shee a mart of the nations, it was a glorious citty, and her antiquitie of ancient daies: shee crowned men and her marchants were Princes, & her chapmen the Nobles of the world.* Esa. 23. Yet behold the iudgmēts of the Lord, against that citty for her sins, as it is in the same chapter: it was told her, that *her owne feete should lead her a far off to bee a soiourner: for the Lorde of hosts had decreed it, to staine the pride of all glory, and to bring*

Deut 34.3.

Iosh 6.21.

Esa 23

to contempt all the honorable in the earth
Nô *was full of people , and lay in the ri-*
Nah.3.10 *vers and had the waters round about it*
whose ditch was the sea , and her wall wa
from the sea: yet, for her sins , was shee ca-
ried away, and went into captivitie : he
young children were dashed in peeces at th
head of the streets , and they cast lots fo
her noble men, and al her mighty men we
bound in chaines. Nahum. 3. 10. Yea *Bab*
n *lon* called a great *citty* as well as *Nin*
veh, that said in her heart, *I sit as Queen*
" *I am no widdow , & shall see no mournin*
by reasō of her iniquities hath her iu
ment pronounced by the Angel: *It is fa*
len, it is fallen , and is become the habitat
on of Divels and the hole of all foule sp
rits, and the cage of every vncleane a
hatefull bird. Revel. 18. 2. Nay *Ierusal*
though the perfection of beautie, and i
of the whole earth, Lament. 2. 15. Thou
shee were as deare vnto the LORD
as the signet on his right hand , and
only spowse of the greate king of h
ven: yet because shee became want

and played the harlot, & would not be reclaimed: she was made a spectacle of vengance & iudgment to all the coasts of the earth & natiõs of the world. *That sanctified citty, that chosen citty of the Lord, that citty built in vnity, the Queene and Empresse of the Provinces*, was so defaced, and leveled with the ground, that not one stone was left standing vpõ another, neither in their houses, wals, bulwarkes, turrets, nor in the altars, sanctuarie, or temple, the olde, the young, the matrones, the virgins, the infantes, the princes, the priests, the Prophets, & the Nazerites were all slaine, famished, fettered, scattered abroad, and vtterly consumed. For further knowledge of all which, I referre you to *Iosephus de bello Iudaico*, where these things are largely set downe; and he that readeth that sto- with dry eies, I wil say that his hart is r then the hardest adamant, and elfe lesse compassionate then the most barbarous *Scythian* in the world. *Si sic in viridi, quid fiet in arido?* If this

be done in the greene tree, what ſhalbe done in the dry? *Luk.23.31.* If the Lord dealt ſo ſeverely with the *Iewes* that were the natural branches: what wil he doe vnto them that are but the *wilde branches? Rom.11.21.* And if he brought ſo heavy a deſtruction vpon his own city for ſin: then let not this famous cittie of *London* flatter herſelfe in her ſecurity: but let her, and all the citties of the world feare and tremble, leaſt committing the like ſinnes, the Lord bring vpō thē the like iudgments. For as his mercy is comfortable: ſo is his iudgement inevitable, and they that wil not with *Niniveh* imbrace him in the one, in accepting the time of 40 *daies*, to their converſion; ſhall vndoubtedly feele him in the other, in receiuing a perpetual iudgment to their confuſion. And ſo much be ſpoken concerning this ſecond circumſtance, of the firſt generall parte, which was Gods iudgement, denouncing deſtruction againſt *Niniveh*, if in the time allotted, ſhe would not amēd.

And

And Niniveh shalbe destroyed.

Now let vs see, what further vse and applicatiō we may make of these things vnto our selues.

Application of the former doctrines.

I had thought (Right honorable, right worshipful & dearely beloved in Christ Iesus) when I first made choice of this text to haue applied this sermon of *Ionas* to this renowned city of *London* being the *Metropolis* of al *England* as *Niniveh* was of *Assyria*, because in my simple iudgement this argument heere handled may very wel befit this place & these times. But considering with my selfe that many of this greate assemblie are inhabitants of other places of this land, I doe rather thinke it best to apply it to the people of *England* in generall; that what is spoken of them, every man in particular may accompt as spokē vnto himselfe. And here, beloved, to proceede according to our Prophets method. If ever there were nation or kingdome vnder the cope of heavē, to whō the Lorde hath manifested himselfe to

be a God of much patience & long ſuffering: ſurely ours is that nation, ours is that kingdome. How hath he deſired *Englands* ſalvation, how hath he waited for her converſiō, how hath he ſought to win and wooe her to contrition? He hath ſent her not one *Ionas*, one time, but many hundred Prophets and teachers, dailie and howrely to cal her to repentance. He hath giuen her not 40. *daies* as hee did *Niniveh*, but full fortie yeares and more to bethinke her ſelfe: vnder the peaceable governement of a moſt gracious ſoveraigne. Never did any father ſo long indure, the vntoward lineſſe of a wicked ſonne, never did anie Prince ſo long ſuffer, the rebellions of a diſloyall ſubiect, never did anie Lord ſo long forbear, the puniſhment of a negligent ſervant, never did any husband ſo long ſuſtaine the iniuries of a lewde living wife, as hee our gracious father, hath done vs prodigal ſonnes, as he our heavenly king, hath done vs vnnaturall ſubiects, as he our mightie Lorde, hath done

Gods mercies to England.

done vs careleſſe ſervants, as he our loving husbande, hath done vs faithleſſe wiues. His mercy & forbearance to the *Israelits*, was nothing, in reſpect of that he hath ſhewed to vs the people of *England*. He hath delivered vs from the ſpirituall darkneſſe of *Ægypt*, the palpable obſcuritie of ignorance & ſuperſtition. He hath appointed vs his laws & ordinances, his ſtatutes and his commandements. He hath given vs *Manna* from heaven, angels food, the bread of our ſouls, the word of life, wherwith he hath fed vs theſe manie yeares. But as the young hindes in *Iob*, *being once growne fat with corne, goe from their dammes, and returne not to them againe*, *Iob. 39. 7.* So wee being fatted and repleniſhed with theſe and a thouſand the like vnſpeakeable benefites and bleſſings forget and forſake the Lord of heavē. Witnes our vnthankfulneſſe and diſobedience, our grudging and murmuring againſt our maker. Witnes our cold zeale and lukewarmenes in our profeſſiō, witnes our

backſliding from the truth, our neglect & contempt of the word of God. Witnes the burden of innumerable ſins, vnder which our land groaneth: enmity & diſſention, fraud and diſſimulation, covetouſnes and oppreſſion, pride & ambition, adulterie and fornication, ſwearing and forſwearing, lying and ſtealing & the like, all which had long ſince pulled downe the heavy wrath of God and his iuſt iudgments vpon vs: had not his mercy & loving kindneſſe hindred the ſame. Let vs not (my deare brethren) to farre provoke this gracious and loving God, whom wee haue already grieved more then 40. yeares by our iniquities. You know that *pride, & fulnes of bread, aboundance of idleneſſe, and no ſtretching forth of handes vnto the poore*, were the very capitall and head ſinnes, which did even wreſt and wring from the Lorde, his heavie and fearefull iudgement on *Sodome* and *Gomor*. Ezech. 16.49. And yet who doeth not knowe, that all theſe ſinnes, and infinite other, doe in as bad

Esek

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manner, and no lesse measure, reigne & revel in *England*: what other sequele thē is to be feared, thē that the Lord should shower downe his plagues and iudgements vpon vs, in as great measure as ever he did vpon thē? For he is the same God now, as he was then, & his hatred to sin is still the same. We read of three grievous punishments, which the Lord threatneth to bring vpō his people for their sinnes, *I will consume them*, saith he, *by pestilence, by famine, and by the sword* Ier. 14. 12. Beloued in Christ Iesus, let not *England* flatter her selfe any longer with the Lords patience, for she hath provoked him to lōg. Behold now the ax of his anger is put to the root of the tree, his fan is in his hand to purge his flore, his fire is kinled, his bow is redy bent, the arrows of his vengance are ready drawn to the head, & the ful viols of his displeasure hang over our heads ready, to powre downe the like or greater iudgements vpon vs: if wee speedily turn not vnto him, by a true & vnfained re-

Gods iudgments iustly to be expected on England, if it doe not speedily repent.

repẽtãce. The yeares are not yet many, nor the time long, since the inscriptiõs on your dores without, were as evident testimonies of the destroying Angel of the Lord within: since *the arrow that flyeth by day, the pestilence that walketh in the darknesse, & the plague that destroyeth at noone day*, devoured many thousands in this citty, & other places of this land. And had not Gods mercy bin the greater, in saying then to his Angel, as in like case we read he did: *it is sufficient, hold nowe thy hand*. 2. Sam. 24. 16. A man might haue wandred about our coũtry, as *Diogenes* sometimes did about *Athens*, with a candle and lanterne in his hãd at noone-day: to seek, I doe not say, a good mã, but any mã at al, & not haue foũd him. The yeares are not yet many, nor the time long, since the husbandmã, as the Prophet speaketh, *sowed much and brought in little, since the heavens ouer vs stayed themselues from dew, and the earth vnder vs brought not forth her fruites, since the staffe of our bread vvas bro-*

he great ague in ngland 93. e Stowes hronicle

2 Sam 24. 16

he great earth. 597.

broken,& cleanes of teeth found in all our villages,& want of victuals in all our cities. And had not Gods mercy bin the greater then vnto vs, in sending a plentifull increase: *our skin had cleaved to our bones,& withered like a stock*, Lament. 4. 8. Finally the yeares are not yet many, nor the time long, since the sword of a forraine foe, hath bin shakē at our land, threatning an overthrowe of the same: since tidings of warres, & rumors of manyfold troubls, haue bin sounded in our eares: to say nothing of our wicked attempts & diuelish cōspiracies of many of our vnnatural countrimen at home. But ô Lord as thou hast given but abad succesſe to such evil enterprizes: so wee beseech thee still to bring to naught the proiects & purposes of al such ether forraine adversaries that seek our Realmes destructiō, or trecherous *Absolons* that lift vp their hands, against their dread soveraigne, & thine anointed. Let vs not thinke (my deare brethren) that these iudgmēts of pestilence, of famin, & the sword

The Spanish fle 1588.

ſword, haue come vnto vs by chance, & ſo gon away againe. There is a God aboue, that in ſome meaſure hath made vs taſt of them for our ſins: whom if we ſtil provoke, by heaping ſin vpō ſin, aſſuredly he hath theſe, & greater plagues in ſtore, to power down vpō vs. For the arme of the Lorde is not ſhortned: hee that hath ſtriken vs once, can, & wil, for our ſins, ſtrike the ſecōd time. Hee that hath ſmot ſome few of our nation with the ſword, can, & wil, for our diſobedience, if we repent not in time, with the ſword againe, deſtroy many thouſands and millions more. Hee that, with the plague of peſtilēce, hath takē away here & there one, cā, & wil, for our vnthankfulnes, if wee repent not in time, with the ſame, or a greater diſeaſe take away whole multitudes togither, nay devour whole citties, and towns, and leaue our land as deſolate as a wildernes. He that hath puniſhed our bodies in the time of dearth for want of bread, can, & wil for our rebellion, if we repent not in time,

The lamentable experience this wee haue in the yeare 1603

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ſuffer our ſouls to periſh for wāt of ſpiritual comfort: yea he wil bring on our land, as the Prophet ſpeaketh, *not a famine of bread, but of hearing the word of the Lord, And wee ſhall wander from ſea to ſea, and from the North even vnto the Eaſt ſhall wee runne to and fro, to ſeeke the word of the Lorde, and ſhall not finde it.* Amos 8.11.12. A heavie iudgement of all other (my dear brethren) & yet moſt vſual, where Gods word is contemned & ſet at naught. Great was the glory, & glorious the light, which the church of God ſometimes had in *Aſia* the leſſe, at what time the bleſſed Evāgeliſt S^t. *Iohn & Polycarpus*, & many other ſchollers of the Apoſtles flouriſhed there. How famous for the word preached wer thoſe cities of *Græcia*, flouriſhing churches of *Corinth*, *Galatia*, *Epheſus*, *Philippi*, *Coloſſe*, *and Theſſalonica*, wherein S^t. *Paule* preached, & planted ſo many holeſome doctrines of the Chriſtian faith: and to whō hee wrote ſo many divine Epiſtles extāt in our church to this day! But for the

Amos 8.11.

the ſins & iniquities, of the inhabitants of thoſe places, were not the bright ſhi ning lamps of religion quite extinguiſhed among them, was not the light of the Goſpell quite taken from them and ſince removed into the Weſt? Nay the citty *Rome* was once the mirrour of nations the glory of the world, the wõder of the Weſt, the ſãctuary of religiõ, the very habitation of true piety, when *her faith was publiſhed throughout the whole worlde*, Rom. 1. 8. But when religious *Rome* once proved beaſtly *Babylon*, the holy cittie an harlot, when idolatrie & ſuperſtitiõ began once to rule & raigne in her: beholde her candleſticke was removed into the northerne parts, and among the reſt to vs of this land: wher if we giue it no better welcome & entertainmẽt thẽ they did, how may we not iuſtly feare the like iudgement: leaſt the Lord depriue vs of ſo great a bleſſing, & giue it to *Tartarians* and *Moores* wilde & ſavage people, that will with greater alacrity receiue it, & peradventure with grea-

greater fruit entertain it, then we haue done.

Wherefore (my deare brethren) yet the word of the Lord is amongst vs, yet the Prophets are in *Israel*, yet the pearle is in our field, yet the sound of the Gospel is heard throughout our land: O thē let vs make more reckoning & account of it, then heretofore we haue don: lest this sunne be defaced, lest this light bee put out, least it be told vs, as it was told the Angell of the Church of *Ephesus*, *that our candlesticke shalbe remoued*, *Revel.2.5.* Least the Arke of God bee taken from vs, as it was from the *Israelites* *1.Sam.4.12.* Least as *Paule* and *Barnabas* said to the *Iewes: to you is the worde of this salvation sent, but seeing yee put it from you, loe wee turne vnto the Gentiles* *Act.13.46.* So the Lord say vnto *England*: to thee ô *England* haue I given my worde: but because thou hast cast it away from thee, & iudgest thy selfe vnworthy of everlasting life, loe I wil take it away, and giue it to a barbarous nati-

on, *that shall bring forth the fruits thereof*, *Math. 21. 43.* Yet the Lord offereth his grace vnto vs: O then let vs according to S^t. *Augustines* Counsel in tract. 33. *in Ioh.* Vse it now if we wil vse it at all: Least the gate of mercie, which to day is open, to morrow be shut, and never opened again vnto vs! Yet the messengers & Ministers of God doe *beseech vs for Christ his sake to bee reconciled to him*: O then let vs now become newe men in the Lord, least a heavier iudgement light vpon vs! Yet the daies of plē ty are amongst vs: O then let vs now with *Ioseph* lay vp in store, least wee die in the famine! Yet the season is calme & the weather faire: O then let vs now with *Noah* build vp an arke, least with the rest we perish in the flowde! *Gen. 7. 21.* Yet the Angell tarieth at the gates of *Sodome*: O then let vs now vvith *Lot* depart thence, and hast away with the Angell, least with that vvicked people we bee destroyed! *Gen. 19. 24.* Yet the briedgroom taryeth and waiteth for vs

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O then let vs make haſt to enter in with him to the mariages ſolenity: leaſt with the fooliſh virgins, we be repelled, with a *non noui vos, I knowe you not! Matt. 25 12.* Yet wiſdome crieth in our ſtreetes, *vſq; quo?* O how long wil yee loue vanity? O then let vs nowe ſeeke vnto her, leaſt, ſeeking heareafter, we ſeek in vain, *and ſhee laugh at our deſtruction! Prou. 1 26.* Yet the Lord ſetteth open his ſtore-houſe of mercy: O then let vs now run to him for a bleſſing, leaſt, *comming too late with Eſau, we finde none though wee ſeeke it with teares! Heb. 12. 17.* Yet the Lord knocketh at the dore of our harts: O then let vs now open vnto him: leaſt hee ſaie to vs as hee did to *Ieruſalem, O that thou hadſt knowne at the leaſt in this thy day the things that belong vnto thy peace, but now they are hid from thee! Luk. 19. 42.* Yet the Lord cryeth vnto vs to amend: O then let vs, in this acceptable time of grace, harken vnto him, leaſt he ſay of vs, as he did of a hard harted people: *as I haue cryed to you, and you would*

not heare me, so a time shall come when yee shall cry vnto me, and I will not heare you. Zach. 7. 13. Yet the Lord calleth vs vnto him: O then let vs nowe come, least, if we come hereafter, it be too late: *as Ioab came to Absolon, when his barly fields were burnt, 2. Sam. 14. 31.* Yet the Lord waiteth for our returne from *Babylon*: O then let vs now returne vnto him, while wee haue time, least hereafter he saie to vs as the *Angel* sware *there shall be no more time, Revel. 10, 6.* Yet the Lord wooeth *England* & *London*, as hee did *Ephraim* and *Iuda*: O *England* what shall I do vnto thee? O *London* howe shall I intreate thee? O then let vs *imbrace the riches of his bountifulnesse*, & his exceeding patience: least wee *heape vnto our selues wrath against the day of wrath, and of the declaration of the iust iudgement of God Rom: 2. 5.* Finally yet the Lord, by *Ionas*, cryeth in the streets of *Niniveh*, & many hundred *Ionasses* in the Cities and townes of *England*, yet *40 daies*, and, if yee will not repent, not only *Niniueh*, but

but the rest of the land also shalbe *quite defaced*. O then let vs al, with *Niniveh* in my text, repent vs for our sinnes, *beleeue in God*, *proclaime a fast, and put on sackcloth*, least this heavy iudgement denounced by our Prophet against *Niniveh* iustly fal on vs for our transgressions. And so much concerning my first general part which was *Ionas sermon* to the *Ninivits* with the application therof vnto our selues. Now followeth the consideration of the second part in the next words, to wit the *Ninivites repentance*; whereof a word or two and so I will commit you to God.

So the people of Niniveh beleeued God, proclaimed a fast, &c.

Here is the fruite and effect which this Sermon wrought in the *Ninivites*, described as I told you before in these 4. circumstances, 1. By their faith, which was not fruitlesse *so the people of Niniveh beleeved God*. 2. By their fasting, which was not private, *and proclaimed a fast*. 3. By their attire, which was not

coſtly, *and put on ſackecloath*, 4. By their number, which were not few, *from the greateſt to the leaſt*. The leaſt of which 4. circumſtãces, if I might dwel vpon thẽ, would require a longer time, then is allotted me for the handling of them all. And I muſt confeſſe that my meditations haue beene ſo farre inlarged in this ſecond point, that (the time being almoſt paſt and the weather ſo ſodainely vnſeaſonable) I ſhall not nowe deliver, without offẽding your patience, the one quarter of that which I had purpoſed. Howbeit becauſe I perceiue no mã deſirous to depart, but euerie one willing to ſtay, & to ſettle himſelfe vnto attentiõ: I wil be bold to point at thoſe four obſervatiõs, which are included in this ſecond part: briefly running them all ouer, *tanquã Canis in Nilo lambens*, picking here & there a little, as may moſt befit this auditory and theſe times, leaving the conſideration of the reſt to euery mans private meditation.

Obſer. 1. *So the people of Niniveh beleeved God.*

That

That is, they did beleeue *Ionas* sermon to be as true, and the iudgement therin denounced to be as certaine, if they did not repent, as if God himselfe had spoken it vnto them. Thus *faith commeth, by hearing, & hearing by the word of God, Rom.10.17.* A notable ground-worke & sure foundation of their repentaunce, *quo sublato, omne quod superstruitur destruitur ædificium:* Which being taken away and removed, in vaine and to no purpose do we build vp our selus in sanctity of life, and sincerity of conversation. For as the blessed Apostle speaketh, *He that commeth to God must first beleeue that God is, Heb.11.6. Without this faith it is vnpossible to please God, and whatsoever is not of this faith is sinne. Rom.14.23.* By how much the more it augmenteth the commendation of these *Ninivites* whose faith was the first stone in their spiritual building, their first step in their Christiã race, their first link in their goldẽ chaine of Christianity, the first signe of their new conversiõ, the first degree

in their holy conuersation, the first roũd in their *Iacobs* ladder, wherby they ascẽded vp into the presence of the Lord: a strãge & a wõderful matter, that is here said of this heathnish & idolatrous people of *Niniveh*, that *they beleeved God*. Where something was expected, there nothing is to be foũd, & where nothing was looked for, behold great abũdãce: the fatted soile is become barren, & the barren ground beareth much increase: the natural oliue is withered away, and the wild oliue is becõe fruitful: the natural vine hath no grapes, & the bastarde vine beareth many clusters. *Credidit Niniveh, & Israel incredulus perseverat, credidit præputium, & circũcisio manet infidelis*, saith S. *Ierom* vpon this place. *Ionas* had a long time preached to the *Israelites*, & loe *Israel* was not *Israel* but a disobediẽt natiõ. He preacheth but one sermõ among these *Ninivites*, & he findeth more true *Israelites* among them thẽ in his own coũtrey: the circumcisiõ scorneth, and the vncircumcision are made

made heires of the promises, the children proue rebels, and the rebels are chaunged into Children, the *Iewes* contemne the worde, and the *Gentiles* embrace it. The *Israelits* that were *the elect of God, the sonnes of Abraham, the heires of the covenant* remaine vnfaithfull. and the *Niniuites* that were *Gentiles in the flesh, that were called the vncircumcision, aliens from the commō wealth of Israell, strangers from the covenant of promise*, they are found faithfull. *So the people of Niniveh beleeved God.*

Nowe because Faith without good workes is but a *dead faith, and the Devils faith* as St *Iames* calleth it. Iac. 2. Faith in them (which if it be a true faith is never solitary in any) bringeth forth the good worke of fasting. *They proclaimed a fast.* Faith leadeth the way as the mistresse, fasting a good worke is ready at hand, as the hand-maid. Faith as the foundation is first laide, fasting as the building is raised on it. Faith as the tree is first planted, fasting as the fruite Observ. 2.

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groweth thereon, faith goeth before as a cauſe of faſting, faſting followeth after as an effect of faith. *And they proclaimed a faſt.* Not a contentious *faſt*, as their was, who *faſted to ſtrife and debate*, Eſa. 58.4. Not an Hypocriticall *faſt*, as their was *who diſſigured their faces, that they might bee ſeene of men to faſt*, Mat. 6.16. Not a meritorious *faſt*, as their was, who had thought, by this meanes to haue *merited ſomething at the hands of God*, Zach. 7.5. Not a ſuperſtitious *faſt*, as the *faſt* of the *Papiſtes* is, who holde it no leſſe then damnation, on certaine daies to eate the leaſt bit of fleſh: & yet at the ſame time, they can be cõtent, to epicurize it with the ſweeteſt wines, hotteſt ſpices, dainteſt fruits, that forraine countries, and moſt delicious fiſh, that the fartheſt ſeas can afford. But the *Faſt* of *Niniveh* vvas an *orderly faſt*, it was *a publike faſt*, it vvas an *abſolute faſt*, it was a *religious faſt*. *Orderly*, becauſe not ſeditiouſly vnder taken by the multitude, but deſigned and ap-

appointed by the King and his Nobles. *Publike*, becauſe proclaimed to be kept, not of this or that familie, but of every thing that breatheth among thē both man and beaſt. *Abſolute*, becauſe they did not with the *Carthuſian* monkes & others of the like ſort, forbeare fleſh, & feede on daintie fiſh, and ſwill in their booles of wine: but as it is in the 7. verſe of this chapter, they were forbid *to taſt any thing at all*. *Religious*, becauſe they were commanded in this their *faſt*, *to turne from their evill waies and from the wickednes of their hands*. O what a worthy *faſt* was this, O vvhat a ſingular meanes to appeaſe the wrath of God? *Pliny* in his 7. lib. and 2. chap. ſaith that *faſting ſpittle is preſent death to ſerpents*. How true that is I know not. But of this I am ſure and certaine, that ſuch a *faſte* as this, (ſo ſolemnely vndertaken, ſo ſincerely performed,) cannot chuſe but be a great meanes, to weaken the power of the *great Dragon the olde Serpent*, and quench all the fierie darts of the Devill

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as [a] St *Ierome* speaketh. This is the foundation of all other vertues as the same father [b] calleth it. This is the destroyer of sinnes, as [c] *Ambrose* nameth it. This is the token of humilitie, & extinguisher of lusts, as [d] *Augustine* tearmeth it. This is the rooter out of all transgressions, as S^t. *Bernard* vsually defineth it. This is the tamer of the flesh, as *Gregory* in many places describeth it. This is the expeller of temptations, as *Tertullian* commōly speaketh of it. This was the means which the *Israelits* vsed, whē they were distressed for the slaughter of their men by the *Beniamites*: *they wept and fasted all the day vntil the evening*, Iudg. 20. 26. this was the meanes which *Iehoshophat* vsed, whē his enimies came against him to battell: *Hee proclaimed a fast throughout all Iudah*, 2. Chro. 20. 3. This was the means which *David* vsed, whē his child was sicke, *hee fasted and lay al night vpon the earth*. 2. Sam. 12. 16. Finally this was the meanes which the *Ninivites* vsed in my text being terrified with the iudg-

[a] *Ardentes Diaboli sagittæ ieiuniorum frigore vestringendæ sunt.*
[b] *Ad Demetriadem virginem.*
[c] *De Elia & ieiunio.*
[d] *Epist. 121. & ser. de ieiunio.*

ment

ment denounced by the Prophet, *they beleeued God, and proclaimed a fast.*

Observ. 3.

Now the 3. circumstãce, that setteth down what effect this sermon wrought in them, was their attire, which was not costly, *they put on sackcloth.* A habit very fit to expresse the humilitie of the mind and well ioined in this place to fasting. For these 2. are the *weapons of repentance* as [c] *S. Ierome* calleth them, And therefore the same father saith: *consequenter ad ieiunium saccum copulant, vt inanis venter, & habitus luctuosus, ambitiosius dominum deprecentur.* They adde vnto fasting homely attire, ther by to further their prayers, and to make themselues more fit, to apply their suite vnto God. And whereas no doubt they had offended God, both inwardly & outwardly: they do herein shew the signes of their griefe, both within & without. Within by debarring their belly, & stomackes, of their vsuall substance, as they did by their absolute abstinence in their fast. Without, by making that flesh which

[c] *Saccus & ieiunium arma sunt penitentiæ, auxilia peccatorum Hieron.*

had

had taken delight before in beautie and bravery to be now basely, and vgly clothed, with no better a garment thē simple sackcloth, wherein as *Gregory in his 35. lib. moral.* noteth, is shewed a roughnes & a pricking, even the compunctiō of our sins: And *Tertullia* calleth it *moroꝛis insigne* the very enfigne and badge of sorrow: because heretofore, in ancient time, they did vse to weare it vpon such occasions. Witnesse the Patriarke *Iacob*, who, vpon the newes of his son *Iosephes* death, is said *to rent his cloathes, to put sackcloth about his loines, & to sorrow for his sonne a long season.* Gen. 37. 34. Witnes *Mordechai*, who, when the King had yeelded to the bloody request of *Haman*, for murdering all the *Iewes*, *put on sackcloth & ashes, & cryed a great cry, and a bitter, in the midst of the citty.* Hest. 4. 1. Witnes *Dauid*, who, in sign of his sorrow for *Abner*, commanded the people *to rent their clothes, & to put on sackcloth.* 2. Sam. 3. 31. Witnes, in steed of al, these *Ninivits* whereof I speake,

whose

whose king rose vp from his throne, & laid his robe from him, & covered himselfe with sackcloth, & sat in dust & ashes, whose nobles followed, whose Commons imitated thē; frō the highest to the lowest, from the eldest to the youngest: frō the richest to the poorest all were clad in sackcloth & base araie, as it followeth in the text, *from the greatest to the least.*

The last circumstance (for I cannot stand to amplifie any) wherin these *Ninivits* repentance is described, is taken from their nūber, which were not few, *from the greatest vnto the least.* For it is not one of a house, or some few of a family, or some of the better sort of the people, that thus were ready to humble themselues before the Lord: but all in general, & every one in particular, frō the eldest father, to the youngest suckling, from the greatest potentate to the meanest peysant, of what sex, estate, or conditiō soever they be, al are readie to further this holy duty. I might here iust Obser. 4.

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ly take occasion to speake of the duty of superiour magistrats, who may be here vnderstood by the *greatest*, as also of inferiour subiects, who are specified by the *least*: how they should, as at al times so especially in the times of commō calamities, with a mutual consent, cast down themselues in a generall humiliation before the highest. But I can but point at this doctrine. Let it be sufficiēt for our instructiō, that seeing these *Ninivits* did so vniversally performe this, that without doubt, they shall rise vp in iudgmēt against vs at the last day, if wee be defectiue herein having the like occasiō. For in their holy exercises, behold a pleasant harmonie & agreement, *maior ætas incipit, & vsq; ad minorem pervenit*, saith a good father. The elder sort begin, and the younger they follow after; the superiours say to the inferiours, *looke on mee and doe yee likewise*. Iud. 7. 17. And the inferiors answer the superiors, as the people did *Ioshua, all that yee command vs wee will doe* Ios 1. 16. In

a word, as according to Philosophie in the naturall body, the heart alone is not warme, but the heate thereof is a propagating heate, diffusing it selfe in an orderly sort to the rest of the members, even the hands and feet the most remote parts of the whole: so in the common-wealth of *Niniveh*, which was a body politicke, the Magistrates and governers themselues were not only throughly warmed with the heate of devotion: but the common people also, and vulgar sort did participate of that quality: and as the pretious ointment vpon *Aarons* head, *ran downe by his beard, to the skirts of his cloathing*, *Psalm.133.2.* So these notable effects of *beleeving God* and *fasting*, and *putting on sackcloath*, were derived from the king to his councell, and nobilitie, and from them to the meanest subiect. And as we read of the multitude of beleevers, that *they were of one heart, and of one soule*, *Act.4.32.* So here was a general consent, among a greater number of new converts; there

was but one heart, and one ſoule, one minde, and one meaning, one faith and one faſt, one deſire, and one attire, among them all *from the greateſt to the leaſt*. O what a goodly ſight was this? O howe was it poſſible but that ſuch a generall cry and conſent as this ſo vniverſall a humiliation, ſhould be acceptable vnto the Lord? For if he hath promiſed, *that where two or three are gathered together in his name, hee wilbe in the midſt of them*, *Math.* 18.20. How much more thē, whē ſo many thouſands of al eſtats conditions, aſſemble themſelues in faſting, ſackcloth, and prayer, before their God in the great Congregation?

Thus you ſee (Right Honorable, Right worſhipfull moſt deare and bleſſed brethren) what a plentiful harveſt, cōmeth of a little ſeed ſown, what goodly rivers iſſhue from a little fountaine, what rare & ſingular effects, are wrought in theſe *Ninivits*, by a few words ſpoken by the Prophet *Ionas*. Shall I here commende the Prophets eloquēce, who, like a good ora-

orator, did so rule and raine in their minds, that as it was said of *Hercules Celticus*, the eares of his auditors, weretied with a chaine, to the tip of his tongue; Or shal I attribute it to the soft, & gentle disposition of these *Ninivites*, who so easily yeelded at the soūd of the Prophets voice? Or rather shal I not here admire, at the powerful operatiō of the word of God, that beeing delivered by the voice of one man, and that a straunger, it should make so great a king, so stately nobles, so rich citizens, so many thousand of barbarous & heathen people, to vaile bonnet, & to descende frō the throne of their pride, and to cast downe themselues, in fasting and sackcloth before the Lord? Surely this is that word, which like *the snowe & rayn never returneth voide, but prospereth in the thing where vnto it is sent. Es. 55. 11.* This is that word, which is the *power of God vnto salvation. Rom. 1. 16.* This is that word, that is *like a fire & a hammer that breaketh the stone. Ier. 23. 29.* This

This one generall doctrine ishuteth from al the 4 particulars of this part.

is that word which is *liuelie and mightie in operation, ſharper then anie two edged ſword, and entring thorough, even to the dividing aſunder of the ſoule and the ſpirite, and of the iointes, and of the marrow, and is a diſcerner of the thoughts and intents of the hearte. Heb. 4. 12.* This is that word, that *is mightie through God, to caſt downe houldes and to overthrowe everie high thing, that is exalted againſt the knowledge of God, and to bring into captivitie everie thought, to the obedience of Chriſt, 2. Cor. 10. 5.* Finallie this is that worde, which made the diſciples hearts *to burne within them,* while they talked with Chriſt, *Luk. 24 32.* Which made *Felix tremble, Act. 24. 26.* Which made the *Iewes to bee pricked in their heartes, Act. 2. 37.* Which made *David* confeſſe, hee had *ſinned againſt the Lord, 2. Sam. 12. 13.* Which made the *people, publicans, and ſouldiers,* aſke *Iohn Baptiſt, what they ſhould doe. Luk. 3. 14.* Which made *Ionas* denounce deſtructiō to *Niniveh,* and *Niniveh* to repent, for feare

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of the destructiō denoūced: so the message of their overthrow, overthrew the message, the prophecy fell, and the citty fel not, because her fal was prophecied. *O new and admirable thing*, (saith *Saint Chrysostome* in his 5. *Hom. ad populum Antiochenum*) *the denunciation of death, hath brought forth life, the sentence of the destruction, hath made a nullity in the sentence*: such is the vertue of Gods word, such is the authority of his everlasting truth.

And is this evē so? Is the word of the spirite so mightie in operation, hath it wrought so strange effects, & broughte forth such wonderfull fruits, in ignorāt people, to whom the Lord sent but one Prophet, and that in so shorte a space? How great thē shall our iudgmēt be of this land, to whom the Lorde in mercie hath sēt so many Prophets & teachers, these foure & so tie yeares togither, to instruct vs, and to cal vs to repentance: and yet we lie stil frozen in the dregges of our iniquities? For if we doe but exa-

mine our ſelues by theſe *Ninivits*, vvee ſhal finde that our repentance cõmeth farre ſhort of theirs. Doe we, in the firſt place, imitate the *Ninivits* faith *in beleeving of God*? I know that many do, & God forbid there ſhoulde bee anie in a Chriſtian commõ wealth, either ſo wilfully ignoraunt, as not to beleeue, or ſo maliciouſly obſtinate, as not to cõfeſſe this truth: and yet there are not wanting amongſt vs, & they of great place alſo it is to bee feared, that ſaie vvith the foole in the Pſalme, *There is no God at all*. Thou damned Atheiſt, whoſoever thou art, lifte vp thine eies vnto the heavens, & behold therein, the ſun, the moone, & the ſtars, the wonderfull works of God. Caſt down thine eies vp on the earth, and behold therein, trees, plãts, hearbs, flowers, beaſts, & cattel: & in thẽ conſider not the power of *nature* as thou fooliſhlie calleſt it, but of the God of nature, which framed & faſhioned all. Conſider the ebbing & flowing of the ſea, and the wonderfull works of

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the highest in the deepe. Looke into thy selfe *a little world*, how art thou fashioned behinde and before, within & without, how wonderfully art thou made with varietie of faculties, distinction of members, proportion of body, to saie nothing of thy soule a heavenlie creature? And if all this, will not make thee confesse there is a God: yet knowe this, that the horrour of thy conscience, for this thy so greate blasphemie, shall make thee whether thou wilt or no, acknowledge this truth. Or if thy conscience, bee seared with an hot yron in this world: yet be thou wel assured, that the worme of conscience, that never dyeth, in the world to come shal torment thee, in the lake that ever burneth, and in the fire that neuer goeth out.

Do we in the second place with these *Ninivites* betake our selues to *fasting* for our sinnes? What then is the cause, that there are so many amongst vs, who like those voluptuous *Princes* of *Israell*,

doe stretch themselues vpon their beds of ivory, and eate the lambs of the flocke, and the calues out of the stall, delighting themselues in the sound of the violl, and other instruments of musicke: that drinke wine in boles, and annoint themselues with sweet ointments, not remembring the affliction of poore Ioseph. Amos 6.6. These are the *Epicures* of the world, who will rather feast luxuriously with drūkē *Holofernes*, then fast religiously with these godly *Ninivits*. These are they, *whose God is their bellie, vvhose glory is their shame*, whose only felicitie consisteth in delicate fare: being of his minde in the history * who said of his meat: that *that was the sweetest which was the deerest.* But as the historian there very wel coūcelleth χρὴ δὲ καὶ τῶν τοιούτων μνημονεύειν οὐκ εἰς ζῆλον αὐτῶν ἀλλ' ὥστε φεύγειν αὐτά. These examples must be remembred, not that any should follow & imitate them, but that every one should abhorre and detest them.

* *Philoxenus apud Ælianum de varia hist. l. 10. cap. 9.*

Thirdly do we imitate the *Ninivits* at-

attire, in clothing our selues in *sackcloth* and course garments? How then commeth it to passe, that the vgly and detestable monster pride, hath so over-run our land: that al estates, and degrees amõgst vs, are so tainted & infected with this blemish? Noble-men in the Court, Gentlemen in the country, serving men every where, vpstart *Swaggerers* & cutting *Caveleirs*; who, when they haue no inward qualities to commend thẽ, they must haue the ivy bush of long haire to hang over their shoulders; not regarding St *Paules* reproofe. 1. Cor. 11. 14. nor *Absolons* iudgement. 2. Sam. 18. 9. These are our inventers of new fashioned garments, our *French*, our *Turkish*, our *Spanish*, our *Italian* English men. For a man may see a liuely resemblance of all these in their apparel: as if the vanities of all nations, were little enough, to make vp the measure of an *Englishmans* pride. Let them not thinke, that want of other matter, hath driven vs to tax these follies in thẽ. It is rather want

of

of grace in them, that they will not amend. For if wee ſhould not cry out againſt theſe their foul, & filthy ſins they would, on day, cry out before the tribunal ſeat of God, againſt them and vs, Good God, that the ſonnes of *Adam* ſhould ſo farre degenerate frō their father *Adam!* He good man was content, with a garment of *fig-tree leaues to hide his nakednes*, Gen. 3. 7. But we wil ſcarce be pleaſed with the rareſt, and richeſt workmanſhip, that art or nature can afford, to cover our ſinfull bodies. Nay as *Plinie in his 5. lib. & firſt chapter* noted the riot and exceſſe of his time: ſo may we iuſtly do the like of ours. Becauſe forreſts are ſought out, farre and neere, for ivory and citron trees, and all the rocks of *Getulia* are ſearched for ſhelfiſhes, that yeeld the purple crimſon colour, to make our apparell ſhew glorious. *But ô folly and vanity of all vanities* ſaith the ſame author, *ever to think, cōſidering our ſimple beginning, that wee were ſent into the world, to liue in pride, and to*

adorne

adorne & decke our carkesses in braverie, that are nought but clay & putrefaction.

Finally do we with these *Ninivites*, in the last circumstance generally turn vnto the Lord, & humble our selues before him, *frō the greatest vnto the least?* what then is the cause, that all of vs yōg and old, high and low, haue so erred in our waies: every one, *turning into his own race, as the horse rusheth into the battle*, to speake with the Prophet? Ier. 8. 6. What is the cause, that, in this bright sunshine of the Gospell, such palpable darkenesse of errour & ignorance, such reliques of superstitiō & idolatry, shuld remaine amongst vs? What is the cause that so many of vs, are meere *temporizing newters, luke warme professors, neither hote nor colde like them.* Revel. 3. 15. halting betweene two opinions, coldly professing the Religion established, but in hart imbracing Papistical false-hood? What is the cause, that the *Iesuites and Seminaries*, finde such secret favour amōgst vs: who, like subtill deceavers, are

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at open war one with another, but yet
S tyed togither by the taile, like *Sampſons Foxes* with fire brandes to deſtroy our Church? What is the cauſe that, after the Goſpell ſo lōg preached, holines of life is ſo litle practiſed: that many come not at all to heare the worde of God or cōming, with the *deafe adder* they ſtop their ears at the ſoūd therof: or hearing it, bring not forth the fruits of repētāce or repenting for a time, return at lēgth with the dog to his vomit, & the ſwine vnto her filth? Laſtly what is the cauſe that our land is *ful of adulterers, and becauſe of othes the land mourneth*, to vſe the Prophets words, *Ier. 23. 10.* that vſurie hath corrupted the rich cormorant, ambitiō the prowd Prelat, covetouſnes the greedy lawyer, diſdaine the ſcornful courtier, deceit the cūning artificer, and the like; that al eſtates and degrees, are knowne by their ſeveral ſinnes, as every gentleman by his ſeveral cogniſance? Is this our vniverſall converſion vnto the Lord? is this the fruit of the Goſpel? are

theſe

theſe the badges of our repẽtance? Are theſe the effects, I ſay not of one ſermõ as *Ionas* his was to *Niniveh*, but of ſo many thouſand ſermons, delivered frõ time to time vnto vs? Beloved in Chriſt Ieſus, I am verily perſwaded, that the immortall ſeed of Gods word, was never more plentifully ſowne ſince the Apoſtles time, then it hath bin amongeſt vs, theſe many years togither: the Lord make vs thankful for ſo great a bleſſing. And yet as *Lactantius* ſaide, *there was never leſſe wiſedome in Greece, then in the time of the 7. wiſe men*: ſo I feare me it may be to truly ſaid, there was never leſſe piety in *England*, then in this long continuance of ſo many godly & zealous Paſtors. *Sodome* & *Gomer*, *Tire* & *Sidon*, ſhal riſe vp at the laſt day and condẽn vs: for if halfe ſo many lectures, & ſermons, & exhortations, and inſtructions, had bin preached among them, as haue bin amõgſt vs, *They had ſurelie repẽted in ſackcloth & aſhes*. *The Queene of the South*, ſhal riſe vp in iudgement, againſt

Never more preching never leſſe practiſing

gainſt vs at the laſt day *for ſhe came from the vttermoſt part of the earth to heare the wiſdome of Salomõ*, mat. 12.42. But many of vs, refuſe to ſtep out of our dores, to heare the heavẽly wiſdõe of the true *Salomõ* Chriſt Ieſus, revealed in his heavenly word. The *Publicans and ſouldiers*, ſhal riſe vp at the laſt day & cõdemn vs: for at the preaching of one *Iohn Baptiſt they were moved in their minds* Luk. 3.14 But let al the Miniſters & meſſengers of God, cry out til they be hoarce againſt our ſins, & yet our harts ar nothing pricked, & yet our affectiõs are nothing ſtirred vp. Thoſe wicked *Iewes*, that crucified the Lord of life, ſhal riſe vp at the laſt day & cõdemn vs, for they, at one ſermõ of St *Peter*, were cõverted to the number *of three thouſand*. Act. 2. 41. But how many ſermons ſhal a man make amongſt vs, before he convert one ſinful ſoule, before hee bring home one ſtray ſheep to the ſheepfold of Chriſt Ieſus? The *Ninivits* as you haue heard, at one little ſermõ of a few words, delivered by

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one *Ionas*, repēted in sackcloth & ashes *from the greatest to the least*, but we haue hard, not in this place only, but in al the corners, & quarters of our lād, many hūdred *Ionasses*, yea many thousand pastors & prophets, & preachers of the word: & yet for al this where is our faith *in beleeving God*; where are the *fasts* we haue *proclaimed*; where is the *sackcloth we haue put on*; where are the superiors to designe; where ar the inferiors to put in practise these holy exercises; lastly al the creatures of God, shal rise vp at the last day & condēne vs: for they, in there several places, do in there kind, perform their duty to their creator, & are obediēt to his word: but we only, as the most vnreasonable, & insēsible of al other, cōtinue obstinat & rebellious stil. The heavēs declare the glory of God, the lights obey him with fear, the stars shin in their watch, the moone keeps her appoīted seasō, the sū knows his going down, the waters fly at his rebuke: the earth trembleth & the moūtains shak. The stork in

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the aier knoweth her appointed time & the turtle, and the crane, and the ſwallow obſerue the time of their cõming: the oxe knoweth his owner, & the aſſe his maſters cribb: but wee onely, as the moſt vnreaſonable, and inſenſible of all creatures, continue obſtinate & rebellious ſtil. What ſhould I ſay more (beloved in Chriſt Ieſus) ſenſeleſſe ſtones are more obediẽt to gods voice thẽ we are. Behold *Moſes* with the rod ſtroke the rocke but twice, *and the waters guſhed out abundantly*. Num. 20. 11. but though the God of *Moſes*, ſtrike our ſtony harts twice twentie times, with the hãmer of his word: yet, where is that penitent *Peter* amongſt vs, I ſay not, that *weepeth bitterly*, but that ſheddeth one teare, in remembrance of his tranſgreſſions? Behold the ſtony wals of *Iericho*, after god had ſummoned them by his Prieſts, ſoũding their trumpets thrice, at the third ſound, *fell flatte vpon the ground*. Ioſ. 6. 20. But we haue reſiſted, not the third, or the fourth, or the fift only, but more

then

the fiue hundred solemne summons, & seuerall soũds: none of them could euer moue vs, none of them coulde once awake vs. *Isidore in his 12. lib. and 2. cap. de brutis animalibus*, reporteth of the yong Lions, that, after 3. daies, they are raised and rowsed, by the roaring of the olde: but the Lion of the tribe of *Iudah* Christ Iesus, by preaching of his word, hath roared, not 3 daies alõe but more thẽ 43 yeares togither amõgst vs, & yet for al this wee are not rousd, and yet for al this wee are not awaked. what? is not Christ the same Christ stil? is not his gospel as fruitful, is not his doctrine as effectual, is not his word as powerfull now as euer it was? yes my deare brethren. But the fault is in vs. Our marble & flinty harts will not be softened, with the sweete shewers of Gods heauenlie word, cõfortably falling downe vpõ thẽ: our stiffe & yronsinewed necks, will not bow with any yoke, either the *sweete and easie* yoke of the gospel, Mat. 11. 30. or the *heauy & vnsupportable* yoke of the law.

act. 15. 10. our faces are like whores foreheads, *that will not blush*, Ier. 3. 3. our eares are so deafe, our eies so dry, our senses so dul, our wils so obstinat, our affectiõs so barren, our desires so cold: that neither the infamie and shame of the world can moue vs, nor all gẽtle admonitiõs allure vs, nor the terrible threatnings of Gods iudgments feare vs, nor the continuall preaching of al the creatures of God vnder heavẽ perswade vs vnto repentance. Nay we are so soundly tocked and lulled asleepe in the careleſſe cradle of securitie, that neither the golden bels of *Aaron*, nor the thundering trump of *Esaie*, nor the well tuned cymbals of *David*, nor the shril sound of Gods word, cõtinually ringing in our eares, cã once awake vs. Being herein like to those beares, of whõ *Solinus* writeth, in his 39. *Chap. Qui tam gravi somno premuntur, vt ne vulneribus quidem excitari queant*, who are so farre oppreſt with a heavy sleepe, that though they bee wounded, yet can they not be wakened. Or like those fishes of

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whom *Aristotle* in his 4.1.& 10 c. *de hist. animalū* writeth: *that they sleepe so soūdly that, though they haue speares thrust into their sides, yet they stir not at all*: so senseless also are we in this our carnal securitie, that though the Embassadours of the King of heavē, as so many sons of thunder, with *Ionas* in my text denoūce iudgement against vs, out of that word, which is sharper thē any two edged sword: yet for al this, we do not with these *Ninivits* yeeld & cast down our selues before the Lord: but rather like to the drūkard sleeping in the top of the mast, Pro. 23. whē we are thus strikē we feel it not, whē we are thus beaten we awake not, when we are thus admonished we amend not.

Wherfore (most deare & blessed brethrē beloved in the bowels of Christ Iesus) to cōclude all in a word, as he said to the Angel of the church that is at *Sardis*: so giue me leaue, I beseech you, to saie the same to every one of you, that heareth me this day. *Remember how you haue receiued, &c.* Rev. 3. Remēber that this The Co clusion.

day you haue hard of a message frō the Lord to a great citty, & of the conversion of a great citty vnto the Lord. Remēber in the one Gods patiēce to *Niniveh*, in sparing it long, *Yet 40 dayes*: And yet his severe iudgment of destructiō, if she would not amend, *and Niniveh shalbe destroyed*: remēber in the other the *Ninivites* turning vnto the Lord, begun with *faith*, cōtinued with *fasting*, declared in *sackcloth*, performed of al, *from the greatest vnto the least*. And remēber that the Lord hath sent the same message this day to *England*, to *Londō*, nay to vs all, as hee did to *Niniveh* giving vs yet time to repent, if we will accept him. O then let vs loue him in his mercy, threatning our overthrow, if we do neglect him: ô thē let vs feare him in his iudgments: let vs now repēt, while we haue time, least hereafter we would repent, whē we shall haue no time. Let vs now turn vnto the Lord, in *beleeving on him*, in pinching our bellies with *fasting*, in cloathing our backes with *sackcloth*, and in a generall humilia-

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tion of our selues before him, that so he may turne away his wrath, and heavie iudgements, from vs and from our land. Let vs now open our eares, at the sound of his word preached. That being opened, we may heare it carefully, and, carefullie hearing it, wee may conceiue it rightly, and, rightly conceiving it, wee may beleeue it faithfully, and, faithfullie beleeving it, we may discerne it fruitfully, and, fruitfully discerning it, wee may practise it effectually, & bring forth the fruits therof accordinglie, thereby *growing from strength to strength, from vertue to vertue, vntill at the last wee become perfect men in Christ Iesus*. That so being now accepted as sonnes, into the kingdome of *grace* in this worlde, wee may hereafter bee receaved as heires, into the kingdome of *glory*, in the world to come. Which the Lord of his infinite mercy graunt vnto vs all, for his Deare Sonnes sake Iesus Christ, to whom with the Father, and the Holy Ghost, three Persons, one eternall, everliving, and

onely wise God, bee rendered and ascribed all Honour, and Glorie, Power and Praise, Might and Maiestie, Dignitie and Dominion, now and for evermore. *Amen.*

FINIS.

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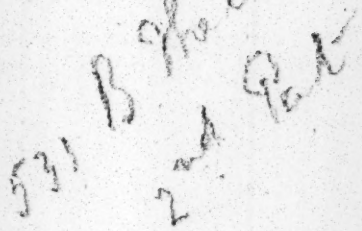
2nd Part